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ABSTRACT

This manual describes a project funded through the Emergency School Aid Act (ESAA) and conducted by the Encampment for Citizenship, an organization designed to help young people from different racial, ethnic, social, geographic, and economic backgrounds to understand each other and explore their citizenship responsibilities. The ESAA human relations program was undertaken in nine New York City high schools undergoing desegregation and utilized methods employed in the Encampment's international programs to train high school leaders to have a positive impact on school desegregation. In each of the participating Brooklyn, Queens, and Bronx high schools, six to eight student leaders were recruited and trained to design and carry out activities that would reduce racial conflict in their school. In this manual, problems in the schools' surrounding communities are detailed and student leader and program staff training procedures are outlined. Community outreach activities as well as activities carried out in the schools under the human relations project are described. Program evaluation procedures are also outlined. The success of the program is hailed in terms of its impact in visibly reducing racial/ethnic prejudice. (GC)

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ORGANIZING STUDENTS FOR SCHOOL DESEGREGATION

a report on a project of the Encampment for Citizenship, Inc. to create integrated teams of high school students who will act to improve intergroup understanding and interaction.

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INTRODUCTION

This manual is a description of a project conducted by the Encampment for Citizenship in various New York City high schools undergoing desegregation. It was funded through the Emergency School Aid Act of the Department of Health, Education and Welfare to run from July 1, 1978 to June 30, 1979, and has received additional funding for the fiscal year 1979/80.

The manual will seek to describe the philosophy as well as the specific methods and activities of the Encampment's project. Although the experiences and needs of New Yorkers are socially, politically, racially and economically unique, we believe that various aspects of the project are applicable to other educational situations in the United States. Too often, projects - particularly those operating in difficult areas such as school desegregation - are confined to backroom bookshelves. We hope that by means of this manual, the experience of our project may be of some help to readers who work in the field of school desegregation, even though their own history as well as the history of the geographic area in which they work is distinct.

We would appreciate hearing your suggestions and comments. These, as well as any questions or requests for additional information and assistance should be directed to the Encampment office at 2 West 64th Street, New York, NY 10023.

THE ENCAMPMENT FOR CITIZENSHIP

The Encampment for Citizenship is a non-profit, non-sectarian and non-partisan educational organization that is affiliated with the American Ethical Union, the umbrella organization for all Ethical Culture activities and societies. It was founded in 1946 by Algernon D. Black and a group of civic leaders with the assistance of Mrs. Eleanor Roosevelt. Their guiding ideal was to help young people understand their citizenship responsibilities through a learning experience with peers from different racial, ethnic, social geographic and economic backgrounds. For 33 years the Encampment has held annual summer programs that have provided a unique living and working experience for young people. The programs have focussed on learning about the democratic ideal, and exploring the dimensions of citizenship responsibility in a changing and complex world.

Our annual international program brings together youth from various countries and from many different ethnic, religious, social, geographic and economic backgrounds to share six weeks of learning, democratic self-government, and political, social and personal growth. Youngsters are encouraged to learn the principles of group cooperation and democratic social action, through their involvement in workshops, volunteer community service work, group discussions, guest lectures, etc. The participants examine pressing social issues and consider the actions that citizens can take to improve the quality of life.

During the six week summer program the encampers organize a community government where decisions affecting the life of the community are debated and decided. The community government provides an opportunity for encampers to become involved in the administration of the Encampment, the modification and implementation of policies, and the planning and coordination of various aspects of the program. Through participation in this community government students gain first-hand knowledge of self-government, the principles of democracy, citizenship responsibility and democratic leadership. This unique experiment in democratic decision-making and shared authority allows students to become more aware of, and respectful towards, each other.

In the past 33 years Encampments have been held in various states, as well as in Mexico and Puerto Rico. More than 5,000 people have attended and many of our alumni are now active in public life occupying positions of importance in politics, education and social welfare. Recent studies of the Encampment* have shown it to be enormously effective in helping young people to understand their citizenship responsibilities and to develop positive attitudes and behavior with respect to race, religion and ethnicity. It has been suggested that for a great many people the Encampment provides perhaps their only experience living, working and sharing with young people from substantially different backgrounds. This experience can (and does) have profound consequences for those who attend in terms of helping them to understand their citizenship responsibilities and to develop positive and tolerant attitudes with respect to race, religion and ethnicity as recent studies have shown.*

*Jon F. Kerner" Analysis of Encampment Experience," Summer, 1977 Abstract. Submitted to the Board and the Education Committee, November, 1977. (Mimeographed).

Algernon D. Black, Co-Founder of the Encampment for Citizenship, is an educator, Leader Emeritus of the New York Society of Ethical Culture, and a humanitarian deeply concerned with the needs and direction of young people. Mrs. Eleanor Roosevelt, who provided guidance and assistance during her lifetime, shared Mr. Black's concerns. Both these individuals and their supporters believed in the constructive power of young people when they feel themselves to be a part of the mainstream of society. Mr. Black has stated that when youth feels "frustrated and repressed, it can be alienated and may revolt with explosive consequences." *The Encampment seeks to help young people to feel themselves to be a part of society by developing their abilities and encouraging them to become involved in the struggle for a better world. It is through this involvement that the creative abilities of young people can be released. This belief in the abilities and importance of young people, led the Encampment's staff and Board of Directors to turn its attention to the increasing problems surrounding attempts to promote racial integration in the nation's schools.

Schools undergoing desegregation were suffering internal tensions and upheavals of varying degrees of seriousness as the eruption of racial riots at several schools made clearly evident. We recognized that in New York City high schools there existed a need for young people with positive and tolerant attitudes with respect to race, with human relations and leadership abilities, and with a strong sense of commitment and responsibility. Such youth could greatly influence the attitudes of their peers towards greater racial tolerance. The idea developed, therefore, of having a local Encampment that would train young people in human relations and leadership abilities for work among their own peers. The Encampment staff felt that the methods of the international program could be utilized in training high school leaders to have a positive impact on school desegragation.

The Encampment, therefore, applied for and obtained a grant from the Department of Health, Education and Welfare under the Emergency School Aid Act in June, 1978. The Encampment's ESAA program was specifically designed to reduce racial conflict and promote intergroup understanding among young people of different religious, racial and ethnic backgrounds in certain schools that were part of New York City's Desegregation Plan. The concept which guided the school desegregation support project was that "youth has the need to serve. Youth has the need to act, to use its strength and energy and ability in meaningful ways. Youth needs to be tested and have the opportunity to prove itself adequate. Youth has need of responsibility and trust."*

The project was to be carried out in nine different high schools in Brooklyn, Queens and the Bronx. In each of these nine schools, six to eight student leaders (both formal and informal) were to be recruited and trained to work as an integrated team in order to design and carry out activities that would reduce racial conflict in their school. Each team of students would be supervised by a Coordinator: a teacher in the school with human relations abilities and experience. A Project Director and an Assistant Project Director would provide support for the students and the Coordinators during the school year, and would also work with the community, parents, teachers and students in each of the nine schools.

*Algernon D. Black, The Young Citizens. (New York: Ungar, 1962), P. 6.

*Black, Ibid., p.9.

Under the Desegregation Plan of the New York City Board of Education, minority students would attend schools outside their normal attendance zones. This would, therefore, result in the movement of thousands of minority students into predominantly white schools and neighborhoods which might exacerbate already existing tensions between ethnic and racial groups. The effect of institutionally unsupported integration has often been increased minority isolation, heightened tensions, and acts of violence.

The New York City Board of Education's Desegregation Plan in support of New York's desegregation efforts makes reference to housing patterns that create ethnically distinct communities which are typical of New York City and other cities. The result of this housing pattern has been the segregation of neighborhood schools and an increase in intergroup conflict and hostility in New York City in recent years.

Aggravating this housing pattern has been the development of huge, low-cost housing projects resulting in a concentration of minority group members. Some white neighbors believe their neighborhood will deteriorate quickly and they will be forced to sell their homes at low prices if low income housing projects are built in their area. This sentiment can best be summarized by the following sentence taken from an interview in the Village Voice, August 28, 1978 "They ruin their own neighborhoods and then they want to come and ruin ours. I'd rather Italians move in here, or white people, or anything. But I don't want to see blacks move in here." The same line of thought is expressed against other minority groups moving into white neighborhoods. Expressions of anger have at times been followed by violent acts against minority groups which further escalates tensions.

The New York City Board of Education, in its Desegregation Plan, has adopted a number of policies that may potentially further aggravate existing tensions. Among these policies are:

1. Open Enrollment (P.17) - allows minority elementary and intermediate schools which thereby has a significant effect on integrating high schools. Minority students reaching the intermediate schools through "open enrollment" attend the integrated high school which the junior high feeds.
2. Zoning Changes (pp. 48,49, 51 to 54) - zoning lines have been changed to integrate high schools. Six hundred and forty four high school zoning variances have been instituted to improve ethnic balance.
3. Open Admission (pp. 66 to 67 of the plan) - allows minority students to attend non-minority schools.
4. F.K. Lane High School Court Order (pp. 70 and 71 of the plan) - a continuation of federal Judge Dooling's historic decision. As part of the plan, a portion of the Lane High School zone was permanently changed, giving pupils living in a minority isolated area the choice of attending one of eleven Brooklyn or Queens high schools with lower percentages of minority pupils.
5. Nyquist Order (pages 72 and 73 of the plan) - in July, 1977, Commissioner of Education Nyquist ordered that Andrew Jackson and Erasmus Hall High Schools be integrated. The plan to comply with the Commissioner's order allows minority students living in the Jackson and Erasmus zones the choice of attending one of 24 integrated high schools. In a further attempt to integrate these two schools, all non-minority pupils currently attending integrated high schools may opt to attend Jackson or Erasmus.
6. Comprehensive High Schools (pages 85 and 86 of the plan) - provides for the establishment of comprehensive high schools that will encourage the attendance of the widest possible diversity of students, i.e., those vocationally and academically inclined.

7. Alternative High Schools (page 89 of the plan) - provides for the establishment of alternative schools that will result in the reduction of minority-group isolation and improve quality of education of the students involved.

8. Educational Options (page 92 of the plan) - provides for students from out of the geographic zone of a school who represent the wide spectrum of ability levels and ethnic groups within the city to attend a school with a particular career orientation.

These desegregation efforts have resulted in the movement of large numbers of minority students in to neighborhoods that are primarily white and hostile resulting in a situation where:
1. racial conflicts have erupted within some high schools and in some of the surrounding communities:
2. minority group isolation has developed within the social setting making it more difficult for students to interact across ethnic and racial lines.
3. an ineffective communication system helps to spread rumors that provide occasion for racial conflicts;
4. the lack of involvement of minority students in after-school activities creates segregated school activities; and
5. the lack of culturally-based programs to inform students of each other's ethnic heritage helps to continue student ignorance which is a principal base of prejudice.

The nine high schools that are part of the Encampment's program all share the above five characteristics. However, the precise nature and content is quite different at each school. Nonetheless, at each of the nine schools there exists an urgent need for effective crisis prevention and intervention techniques so that racial and ethnic confrontations do not occur. There is also an urgent need to reduce minority group isolation and improve communication between different ethnic and racial groups.

Student members of the high school Borough Councils indicate that the following conditions exist at the nine high schools:
a) there is an almost casual acceptance at many schools of violence and violent behavior as the price of attending school.
b) minority group students often feel that they are despised by other students and by members of the communities surrounding the schools and are often victims of racial and ethnic hostility which inhibits their ability to learn. "Survival planning" occupies much of their energies.
c) Rumors of a racial nature are a casual factor for many racial incidents. A cycle of retaliation for real and imagined attacks frequently follows such rumors.
d) Most students, while they feel relatively safe in schools, are uneasy in the nieghborhood immediately adjacent to the school, particularly blacks in white neighborhoods. The students expressed the belief that there is a need for more positive, enjoyable educational opportunities for students of various ethnic and racial backgrounds to interact socially. Students recommended more opportunities for intramural athletics and cultural activities inside and outside the schools.

For all of the above reasons it was essential to establish a program that would reduce inter-group conflict, improve student knowledge and understanding of other ethnic and racial groups, integrate school activities and facilitate better communication between different ethnic groups.

The nine schools that were part of the ESAA Encampment program are: Franklin K. Lane, James Madison, Franklin D. Roosevelt, New Utrecht and Lafayette High Schools in Brooklyn; Herbert H. Lehman High School in the Bronx; and John Adams, Grover Cleveland and Van Buren High Schools in Queens. These schools were selected for numerous reasons; the impact made by the desegregation plan with many of the consequences pointed out above; the full cooperation demonstrated by the principal and school administrators at each of the high schools; numerous incidents of racial conflict (discussed in another section of the manual); a great deal of minority group isolation within the school setting; inadequate opportunity for students to interact across ethnic lines; an ineffective communication system that often allows rumors to become an occasion for racial conflicts; a lack of student involvement in school activities; and a lack of culturally-based programs to inform students of each other's ethnic heritage so as to promote pride and respect. The specific characteristics of each high school are discussed below.

FRANKLIN K. LANE HIGH SCHOOL

In May, 1974, Federal Judge Dooling ordered the Board of Education to prepare a plan to make Lane, an overwhelming minority school, into an integrated high school. Under the approved plan, for the year 1974-75, a minority section of the Lane zone was temporarily removed, and the students living in that area were given a choice of attending one of eleven schools in Brooklyn and Queens where a more integrated setting was possible. For the year 1975-76, no students were admitted into Franklin K. Lane. This admissions hiatus was designed to enable the school and the Board of Education to completely reorganize the curriculum and programs of the school, making them more attractive to an integrated student body and their parents. For the year 1976-1977, an entering class was again admitted from a newly created zone. That portion of Franklin K. Lane zone, temporarily removed in 1974-75, continued out of the zone. Portions of the zones of Grover Cleveland High School, John Adams High School, and Richmond Hill High School containing non-minority students were removed from these schools and became part of the new Franklin K. Lane zone. By these zoning changes it was anticipated that a viable integrated school would be established in the immediate future. The school population changed dramatically, showing a drop from 83.8% minority students in 1974-75 to 60.9% minority students for the school year 1976-77, and to 55% for the school year 1977-78.

Franklin K. Lane was the focus of a major plan to desegregate a number of New York City high schools, including Lane itself. For the year 1978-79, it was projected that eight hundred minority students from East New York, Bedford-Stuyvesant, and the Cypress Hills communities of Brooklyn and Queens would continue entering the school. As a result of the Federal Court order, ninth and tenth grade White students were expected to attend Lane High School. These students would travel on special Green Line buses from the communities of Ridgewood, Glendale, Howard Beach, and Ozone Park in the boroughs of Brooklyn and Queens. The minority students travel to school mainly by subway, utilizing the "J" Line. That White and minority groups travel separately from their respective neighborhoods, sets up an intergroup division both by race and community background that must be considered.

The original court order and subsequent zoning plan to desegregate Franklin K. Lane met with considerable opposition from some white parents in Ozone Park, as voiced through the local civic and homeowners associations. The school itself received calls from parents opposed to the zoning plan. Parents today continue to call the school whenever they hear of problems in or around the high school. There are areas nearby the school where groups of students

gather and "hang-out." Many of these "hang-outs"are restricted to one particular racial or ethnic group. Thus, the "Crazy Hut " luncheonette is a hang-out for white students including the "79th street boys," whites who are very racially prejudiced. Minority students tend to gather in the cafeteria of the school, although there is a section in the cafeteria, near the Student Government Store, where white students sit. The bleachers on the football field are a hang-out for minority students. These areas have provided potential for group conflicts, be it inspired by rumor or reality. For example, in October, 1977 an incident which started in the school cafeteria, threatened to disrupt and close the school. If incidents such as these were to continue to occur, they would rekindle the emotions of many people who have opposed the desegregation efforts at the high school since the beginning.

The Parents Association has been weak and predominantly white. Very few minority parents have attended PA meetings, or have been involved in the life of the school in other ways. Therefore, parents and other community residents who would work to support the on-going desegregation of Lane have not been involved.

JAMES MADISON HIGH SCHOOL:

James Madison High School in South Brooklyn, is one of the schools which is currently a receiving school under several Brooklyn Open-Admissions, Choice of Admissions programs. This permits minority isolated students to have an option to attend a more integrated high school rather than their zoned high school. For example, Madison is one of the receiving schools for students who live in an area formerly part of the Canarsie High School zone. In order to keep Canarsie High School integrated, it was necessary to remove the nearby North Brooklyn minority area from the Canarsie High School district. Pupils in that area are now given a choice of attending several high schools in the southern part of Brooklyn, including James Madison. The area removed from Canarsie High School is often referred to as the "Top Hat" section because of its configuration.

For the 1979-80 school year, Madison will offer an educational option in business. This option will be available to students from outside the regular Madison attendance zone, and is expected to attract, among others, minority students interested in the program. James Madison High School is also affected by the order of State Commissioner of Education, Ewald Nyquist, in the Andrew Jackson integration case.

Due to a variety of desegregation programs, two hundred and forty four minority students will enter Madison in September, 1980. These youngsters live in Crown Heights, Bedford-Stuyvesant, Brownsville, and East New York; all minority isolated communities. Those from Crown Heights travel for about 45 minutes by means of the B44 bus on Nostrand Avenue. They get off the bus at Quentin Road which is about three blocks from the school. A candy store which is located at this corner is considered a black hang-out by the white families in the neighborhood. Those students who live in East New York and Brownsville, and others from Bedford-Stuyvesant travel by train and bus for about one and a half hours. Those who arrive by train walk 8 blocks to the school. A white mother who lives one block from the school refused to send her daughter to Madison because she felt the school was mostly black. In actuality the school is 30-35% black. Perhaps the fact that minority students travel in groups from their neighborhoods and walk in groups from public transportation to the school exaggerates their numbers.

There has been an atmosphere of tension and periodic violence at the school. One Friday night, three Madison students assaulted some students from South Shore High School. The South Shore students, from Mill Basin in Brooklyn, returned to Madison to retaliate and made daily visits to the school for some time. Both groups of students were white. However, as they were not able to get back at the Madison "hitters", the South Shore group vented their frustration by attacking an innocent black student waiting for a bus. He was hospitalized. This example shows that black youngsters are a visible target for vengeance and violence. A further example is provided by a report from the Principal on a fight between three white Madison students and one black student on November 9, 1978. The black student was hospitalized as a result of the attack.

Racial conflict at James Madison has been surpassed in intensity only by the conflict between the school and the surrounding community. The community has a long and sometimes violent history of opposition to desegregation. Numerous incidents have occurred that have involved minority students at the school and community residents. These incidents are described in newspaper reports. "Report Warns of Racial Hositility Festering in City's High Schools", The New York Times, October 22, 1974; "Race-Relations Lessons Urged", Daily News, October 22, 1974; "Tensions in Integration! Report on High School Here Underlines Failure in Human Relations Planning", New York Times, October 23, 1974; "Madison High Split Into Two Racial Wrolds", New York Times, October 25, 1974; "Schoolwide Battles Shut Madison High," New York Times.

FRANKLIN DELANO ROOSEVELT HIGH SCHOOL

FDR High School in South Brooklyn is one of the receiving schools which is currently under several Brooklyn Open-Admissions, Choice of Admissions programs. It is also one of the schools that is ultimately affected by the Free Choice-Open Enrollment integration plan, which is initiated at the elementary school levels. It is open to minority pupils who reside in that portion of the former Franklin K. Lane zone which has been removed as a sending area to Franklin K. Lane High School. The students who live in this minority area, located in Brownsville, Brooklyn, must choose to attend one of the eleven schools, located in Brooklyn and Queens, which offer the opportunity for greater integration.

As a direct result of the New York desegregation plan, nine hundred forty-eight minority students attend FDR from Bedford-Stuyvesant, Crown Heights, Fort Greene, East New York, and Williamsburg in Brooklyn; all minority isolated communities. Minority students travel up to two hours to reach the school and must take the subway to 20th and MacDonald Avenues where they walk for about ten blocks to the school. This is a long walk and makes their presence very visible to community residents some of whom have been hostile to their presence since the zoning boycotts and demonstrations of September and October, 1975.

The white student population at the school is predominantly Italian and large numbers of white students are deeply prejudiced towards minority students.

There have been periods of racial disruption and intergroup conflict at the school reflecting an ongoing condition of racial tension.

The surrounding community has been quite antagonistic to the desegregation of FDR as some newspaper articles have indicated: "3,000 Residents Protest Rezoning," Daily News, March 19, 1975; "Parents Vow a Fight on School Zoning changes," New York Times, March 30, 1975; "High School Rezoning Plan is Accepted. Chancellor Anker Has Ruled Against the Best Wishes and Best Interests of the Bensonhurst Community, as the Statements Below Indicate," The Brooklyn Graphic, March 28, 1975; "Brooklyn Ambush: The Bats of August," The Village Voice, August 28, 1978. The article in the Village Voice describes the attitudes of some members of the surrounding community which on at least one occasion resulted in a racially-motivated attack on minority youngsters. These attitudes have affected the attitudes of white students attending the school, and racial epithets have frequently been scrawled on the walls both inside and outside of the school.

NEW UTRECHT HIGH SCHOOL

New Utrecht High School in South Brooklyn is also one of the receiving schools currently under several of the Brooklyn Open-Admissions, Choice of Admissions policy. This permits minority students to have an option to attend a more integrated high school other than their zoned high school.

As of September, 1979, there were five hundred and ninety five students who travelled via the "B" Train to New Utrecht High School from their minority isolated communities in North Brooklyn. They get on the train at Atlantic Avenue and Flatbush Avenue, after having taken a bus. They get off the "B" train at 79th Street. The freshmen and sophomores walk to school in groups of one and two but by the time they are juniors and seniors they walk in very large groups. They do this because they believe they need to protect themselves.

The white "turf" areas include Shooky's candy store on 79th Street, the 79th Street Lobby, 16th Avenue, 79th Street, across from the school one section of the cafeteria, and exits 7 and 8 stairwell. The black "turf" areas are part of the cafeteria, the 79th Street hallway along the rail, the library, along the school fence on 79th Street, and the area for handball between 79th Street and 80th Street. Looks, clothing, etc. have been the stimulus to induce students to fighting.

Some members of the predominantly Italian community around New Utrecht High School have been strongly opposed to desegregation at the school. Their feelings have been expressed in leaflets and can also be read in news clippings describing community meetings in opposition to zoning changes. The Bensonhurst community boycotted the school for more than a month in September and October 1975, to demonstrate their opposition to zoning changes that affected the high school. The opposition to desegregation by some members was reflected in the prejudiced and outright racist treatment by some of the community towards minority students who entered the school. Racial tension, hostility, and disruption are not uncommon at New Utrecht High School. This increased enormously with the advent of desegregation and has remained a constant undercurrent with violence a periodic reality, sometimes inside the school and sometimes at the subway station a block away.

LAFAYETTE HIGH SCHOOL:

Lafayette is a receiving school affected by the order of Ewald Nyquist, former State Commissioner of Education, and is also under several Brooklyn Choice of Admissions, Open Admissions programs. Lafayette High School receives about six hundred minority students from outside of the school's traditional zone. Most of these students, who come from Bedford-Stuyvesant and Crown Heights, a minority isolated community in Brooklyn, have not previously attended an integrated school. These students travel on the subway from 30 minutes to more than one hour to get to the Bensonhurst community where Lafayette is located. This Bensonhurst community, predominantly Italian, has been historically opposed to the desegregation of what they see as "their" schools. Some parents and community forces have been well organized in their opposition to such plans as evidenced by news-clippings and memoranda of Board of Education staff. The white student population at the school reflects to a great degree not only the opposition to desegregation, but the racial prejudice that is prevalent among some members of the community. Minority students walk from the subway station on Stillwell Avenue and 86th Street past the park across the street from the school and are often baited by white male students or local adults with taunts and racial epithets if not physical abuse. There are indications that there has been an escalation of disruptive incidents since the beginning of the desegregation of Lafayette.

Events at Lafayette High School dating from 1977 indicate the volatility of race relations at the high school. On March 20, 1977, a white student at Lafayette was killed by a black man in the area of the Marlboro Houses across from the school. This incident caused tremendous tension in and around the school with reports of white students carrying petitions to "get the Blacks out of the school." This tense atmosphere affected the incoming minority student population since they tend to be a distinct and distinguishable group within the school. Since September 1978 there have been no overt racial incidents at Lafayette High School; however, there have been a number of incidents that could easily have turned physically violent. In addition, the existence of racial epithets, which appeared as graffitti on the walls in and outside the school, testified to the continuing existence of prejudiced attitudes on the part of some of the student body. Finally, several newspaper articles testified to the high level of prejudice among some of the neighborhood population that has exacerbated already tense race relations in the school.

HERBERT LEHMAN HIGH SCHOOL:

Lehman High School is a receiving school under the Borough of the Bronx, Choice of Admissions Program. Under this program schools with a plant utilization of less than 115% and a favorable ethnic balance or a preponderance of "other" students were designated as "receiving high schools." Some students from the South Bronx (a largely poor area) were offered the choice of attending Lehman High School in the North Bronx or their locally zoned high school. Lehman High School is also affected by the order of former State Commissioner of Education, Ewald Nyquist, in the Andrew Jackson High School and Erasmus Hall High School cases.

As a result of the Open Admissions Plan, the Nyquist Decision and the Comprehensive High School Plan affecting Bronx High Schools, Lehman High School now has six hundred twenty-three minority youngsters from the South Bronx (and formerly from the Morris High School zone) attending the school.

Students travel 35-40 minutes on the #6 IRT subway to Westchester Square and walk about 1/4 mile to the school. Other minority students also take the #42 or #40 bus which stops outside the school. White students however, arrive at the school from the opposite direction. The white students are mainly Italian and Irish and reflect the attitudes of some of their parents who were opposed to the re-zoning of Lehman High School as a way to further its integration. The white students were originally zoned for Stevenson High School and resented coming to Lehman. As a result of racial incidents at Stevenson several years ago, there was a mood of retaliation in the local community around Lehman, when it opened. There have been many racial incidents at Lehman itself as well as an undercurrent of antagonism evidenced by the common use of racial epithets and anonymous letters that travel throughout the High School.

The division and separation of groups of students along ethnic and racial lines has been evidenced by the fact that white students gather at the diner across from the school while minority students gather in Westchester Square and at the snack bar. Westchester Square has been considered by staff at the school as a peril point for intergroup conflict. There has also been a constant re-occurance of racially-oriented grafitti on walls and desks and continuing racial antagonism expressed by students in classes and in the Cafeteria. Fortunately, Lehman has escaped most of the overt racial conflicts that have plagued other schools. However, a New York Times report on October 9, 1975 on racial clashes at Lehman indicated that this kind of conflict could explode at almost any time.

JOHN ADAMS HIGH SCHOOL:

Like most of the high schools in the FSAA program John Adams High School is a receiving school under the order of former State Commissioner of Education Ewald Nyquist. As a receiving school, it is assigned a substantial number of students from the Queens' Choice of Admission Plan. The loss of a portion of its former zone to Franklin K. Lane High School, with a high concentration of non-minority pupils, and the asignment of a larger number of minority students under the Queens Choice of Admissions program, has caused dramatic changes in the ethnic composition of the school. In the school year 1976-77, the percentage of minority students was 31.7%. For the school year 1977-78, it was 39.1%.

Minority students come from South Ozone Park, Laurelton, and areas in northern Queens and a small number from Brooklyn. In general these students have attended minority-isolated junior high schools in their communities and travel up to an hour to attend John Adams. Minority students arrive at the school in groups and have tended to remain aloof from white students within the school.

John Adams is located in Ozone Park, Queens. The community around the school is predominantly Italian and Irish, with a history of resentment towards desegregation and integration. Some people in the community have expressed this hostility to the presence of minority students in the school at community and civic association meetings. Unemployed adults have come to the school to harass minority students both verbally and physically. Areas around the school can be identified according to which ethnic or racial group stays there. The delicatessen across the street from the school is a "hang-out" for minority students because it is next to the Q41 and Q7 bus stops which go to South Ozone Park and Laurelton.

The ball fields are also "hang-outs" in the spring and fall. Each area represents a "turf" for a particular ethnic or racial group. These "turfs" became the basis for group division and potential inter-group conflict. Staff members at the school have indicated that racial conflict at other schools in the area, Beach Channel for example, affects the climate at John Adams.

The minority youngsters must travel in groups because they take public transportation to school. These groups have become a target, both in and out of the school, for some white youths. The Parents Association at John Adams High School has a membership of two hundred and sixty-five out of approximately 5,100 families. Thirty to fifty parents attend Parent Association meetings, with few minority parents attending.

An incident at John Adams High School on February 10, 1977, indicated the level of racial tension. When a black student called a white teacher a name, a white student thought the remark had been directed to him. The teacher prevented a fight, but later two black and two white students fought as 250 other students looked on. A teacher was injured and police were called in. All of the students were ninth graders.

There has been a constant undercurrent of racial tensions between whites and blacks. On September 28, 1976, a black student at a bus stop was surrounded by three white youths. The youths were dispersed by school staff. When some of the staff sought to find out the cause of the incident, some white students said:- "It's the niggers." A November 5, 1977 New York Times' article was headlined, "Tension Persisting at John Adams High School," subtitled "Black Students and White Cluster Together and Police are Watchful as Rumors and Threats Go On."

An incident nearly a year before at John Adams, although not "racial" in nature, involved the fatal stabbing of a black youngster, supposedly by another black youth at John Adams High School Annex. A screaming headline in the New York Daily News , January 5, 1978, and widespread media coverage certainly didn't lessen the already existing tension at the school and throughout the city. The "first murder of a student in a city public school," although difficult to assess in concrete sociological terms, can only be seen as adding to the anxieties that parents, students and staff already felt about the public schools and, more pointedly, about the racial component of the problems. Symbols of racial antagonisms at John Adams have included the use of racial epithets, and graffitti with racial slurs have been found in the staircases near some of the exits.

GROVER CLEVELAND HIGH SCHOOL:

As a result of the NYC desegregation plan about one thousand two hundred fifteen minority students attend Grover Cleveland from the Bedford-Stuyvesant and Bushwick areas. Black students, 50% of the incoming classes, come from the Bedford-Stuyvesant area; Puerto Rican students, the other 50% of the students, come mainly from the Bushwick area. Both groups come from communities that are racially segregated and attend schools that are part of the Board of Education's overall desegregation plan. They travel mostly by bus for one to two hours to reach the school.

The surrounding neighborhood is primarily lower-middle class, and composed of two family homes. Residents are mostly of German, Irish and Italian descent.

They are blue collar workers and there is a strong belief among some residents that the gains of minorities in New York City have resulted in losses for them. These residents feel themselves to be a besieged community and there is considerable prejudice towards incoming minorities and an increasing community fear that as more and more minority students come to the school it will "tip;" that is, become nearly all minority.

One of the problems spots for the high school is a factory neighborhood about four blocks from the school. There are many unemployed young adults who congregate there, some of whom are quite prejudiced. Students have been warned by school personnel not to walk in or near that neighborhood, and to wait across the street from the school for the buses that will take them home. Nevertheless, the bus stop in front of the school has also been a source of some problems to school officials. Car loads of white adults have on occasion cruised past the bus stop and taunted minority students. The minority students wait there as a group which makes their presence obvious and sets up the potential for intergroup conflict.

According to deans, guidance counselors, school administrators, parents and students at Grover Cleveland, racial disturbances at the school have increased as a result of desegregation from 1976-1978. Their assessment was based on the facts that much larger numbers of minority students attend Grover Cleveland as a result of the desegregation plan. And at zoning meetings in the borough, parents and community groups have organized to prevent zoning changes which would result in increased minority enrollment. Some of the white students in the local community have verbally and physically baited minority youngsters. Such incidents involving students of different racial backgrounds have affected the tone of the school. Some of the most notorious incidents were reported in the papers: "Teen is Beaten, Ridgewood Tense," New York Post, March 31,1977; "A Service Tonight for Slain Youth," Daily News, April 1, 1977; "Tense Youths Fear Start of Race Fights," Daily News, March 31, 1977; "Killing of Queens Youth Spotlights the Problems of the Ridgewoods," New York Times, March 31, 1977; "Minorities Told they are Not Wanted.- Queens White Student Gang Beats 3 Blacks.- School Official Admits Black Student Beaten," Amsterdam News, December 4, 1975.

Other reports tell of further incidents during 1977 and January, 1978:

September 30 - Two white youths robbed on staircase by two black youths

October 1 - Eight white youths drinking and insulting black youngsters

October 7 - White student and black student fight

November 3 - Five black, six white students -- confrontation

January 7 - Black youth attacked by nine white students

In addition to these racial incidents, school officials reported that many minor non-racial incidents during 1977 quickly became racial incidents because of rumors and the activity of other students. A typical, though extreme example occurred about a year and a half ago when a white youngster was shot by a hispanic youngster in a park across the street from the school. Rumors developed in the school and imbued the incident with racial overtones even though the incident, according to the police, involved two drug dealers in a drug sale.

VAN BUREN HIGH SCHOOL:

Van Buren High School located in Queens is one of the receiving schools for minority pupils who reside in a portion of the former Franklin K. Lane zone. The students who live in this minority area, located in Brownsville Brooklyn, must choose to attend one of eleven schools, located in Brooklyn and Queens which offer the opportunity for greater integration.

Van Buren High School is also under the order of former State Commissioner of Education Ewald Nyquist in the Andrew Jackson High School and Erasmus Hall High School desegregation cases and therefore is under an Open Admissions policy. This permits minority isolated students to attend a more integrated High School than their zoned high school. In 1978-79 school year Van Buren received one thousand forty seven minority out-of-zone students and expect to receive about one thousand two hundred minority out-of-zone students during the school year 1979-80. These students are attending Van Buren as a result of the Open Enrollment policy included under the desegregation plan. Judge Dooling's decision last year regarding the desegregation of Andrew Jackson High School in Queens has had a profound effect on Van Buren. As a direct result of this decision the number of minority students at Van Buren has increased, putting a further strain on already poor relationships among students. Furthermore, during the 1977-78 school year there were numerous instances of black-white confrontations involving groups of students and in several instances, the police were called in to restore order.

Most of the out-of-zone minority students come from minority isolated junior high schools. Even those who come from integrated settings often have had prior experiences with racial conflicts. The Daily News of June 30, 1978 reported a racial conflict between a white and a black youngster at a junior high that is a feeder school for Van Buren. These incidents are not atypical in many of the feeder schools. This means that many of the out-of-zone students come from schools where they have had negative experiences with members of other races which certainly affects their ability to function in a racially integrated school.

Besides these conflicts involving students at feeder schools there have been numerous incidents involving students at Van Buren. On October 13, 1978 and on several other occasions, fights between black youngsters waiting in front of the school for buses and white youngsters who live in the surrounding community occurred. On November 3, 1978, white youths who had been discharged from the school returned to taunt black students.

In addition, there has been a serious lack of participation by out-of-zone minority students in school activities, so that most school activities are all white. Black students have become involved in certain school activities on occasion, but these activities have tended to become segregated (all black). Thus, the cheerleaders and the basketball team are predominantly black. The Parents Association is almost all white and until 1978 there were no blacks on the PA Executive Board.

Most of the surrounding community is conservative and white middle class. In recent years the ethnic composition of this community has been undergoing dramatic changes: from being mostly Jewish to being mostly Italian and Irish. Many

community members are strongly opposed to further efforts to desegregate Van Buren, an attitude which affects the behavior of the white students. Conflict and hostility between groups of students is not only a racial matter, but has also involved different ethnic and religious groups.

The nine schools that are part of the ESAA program suffer from similar problems which need corrective measures geared to facilitate harmonious inter-group and interracial relations. Community resistance, lack of parental involvement, lack of participation by minority students in after school activities, and racial hostility are trends found at each of the nine high schools.

The ESAA program has attempted to counter these trends through the activities of informed, aware and dedicated integrated leadership teams committed to reducing and eliminating a minority group isolation in their schools, and to making integrated education a success. Specifically, the teams' activities have been directed towards achieving the following objectives; -

1. Changing peer group social values and attitudes towards greater understanding and acceptance of persons from other ethnic groups.

2. Involving parents, students, school persons, and community representatives in each high school in collective activities designed to reduce inter-group conflict and minority group isolation.

3. Working in the school community and with the parents to decrease tensions and to change the attitudes responsible for racial conflicts.

4. Involving parents and particularly minority parents in activities (school and other) that will support the program's goals.

STUDENT SELECTION:

Participants in the ESAA program were students identified by their Coordinator and Principal as informal leaders (through leadership in a peer group), formal leaders (through leadership role on a team, club or student government) or potential leaders. In their asessments ESAA Coordinators relied very heavily on their own perceptions as well as on the perceptions of the student body at the school. Coordinators spent a great deal of time talking to students to determine who the informal leaders were and who was believed (by students) to be of leadership potential. The coordinator in consultation with the school's principal selected eight students to create a team which would reflect the ethnic make-up of the school.

Because of the lateness in dissemination of grant information it was not possible to determine who were the eight most effective student leaders. Therefore, rather than engage in inadequate student selection, fewer students were initially selected to participate on the teams and therefore, in the summer training program.

At the end of the summer training program the remainder of the students were selected by the Coordinator and the ESAA team members using a similar process. Each candidate was carefully interviewed by the Coordinator and the team members and discussions were held until a consensus was reached with respect to possible membership on the team.

STUDENT TRAINING:

In order for the program to function successfully it is of fundamental importance to train the students so as to make them able to work with intelligence, sensitivity, understanding, and creativity. The training program took three forms: a) the summer training program; b) the Sunday meetings and the ongoing year-round meetings held in schools with Coordinators; and c) the weekend (mini-encampment) training programs (where an intensive program was carried out in order to integrate new students, and provide additional training).

The summer training program was organized around the following components: a residential program, a community government, clean-up teams, volunteer community service work, films and slides shows, trips to various communities and community centers, conferences with guest speakers, and small workshops on issues related to inter-group conflict.

It has been our experience that such an intensive program can be very successful in changing many of the false perceptions and misinformations young people sometimes have, and in developing human relations and leadership abilities. Our program assumes that a person's perceptions will change if s/he is exposed to new and different experiences and if s/he is provided with new and different sources of information in a safe environment. At the summer program, a group of six to eight students reflecting as much ethnic, religious and racial diversity as possible shared each room. This provided an atmosphere where students necessarily had to interact across ethnic, religious and racial lines. They had to share many common experiences which would help them see that people from various ethnic groups have both similarities and differences which should not necessarily cause conflict or hostility.

The students themselves had to form and then participate in a community government where decisions affecting the life of the community were made. The community government made fundamental decisions regarding the scheduling of activities, rules, regulations and punishment of those who break them. The community government also took up interpersonal issues, where students wished or where staff deemed it appropriate. The community government was a core experience for team members because it helped them to feel their own competence and ability to make decisions affecting their lives, as well as to see adults (and authority figures) in more human (and hence less authoritarian) roles. It also allowed students to feel their own power, in terms of their ability to affect real-life issues. Basic to this component was the staff's faith and trust in students and the belief that students can and should be allowed to make decisions over a broad range of issues. The community government was an area where issues related to student responsibility and initiative were played out.

In the beginning some students tended to shy away from any sense of responsibility and looked to the staff to make decisions for them, so as to remove any consequences for mistakes that students might make. It was only after many meetings, discussions, and some simulations that students began to trust the staff and to become aware of the staff's expectations that students take responsibility for their own behavior, as well as engage in decision-making around very real issues. Often, when staff would ask the students what the community should do

when a student (or group of students) violated an Encampment rule or regulation, students wanted the staff to make that decision. It was important, however, for students to make that decision, or at least to announce that no decision should be taken. This was an organic part of the process of students coming to understand that freedom (and not license) entails responsibilities and that these responsibilities, however, difficult, can become a growing and learning experience. After many discussions and meetings students did come to structure a responsible, functioning and efficient community government that included committees that were in charge of planning recreational activities, meals, rules and regulations, educational activities, and organizing the clean-up.

Clean-up squads were formed early during the summer program. The clean-up squads were responsible for serving food, cleaning and maintaining the dorms and the grounds. This was another area where students were encouraged to inter-act across racial, religious and ethnic lines for common purposes. Another component of the summer program was the volunteer community service work. This was important because : 1) it allowed students the opportunity to visit sites that they would not usually visit and thereby learn first-hand about various community issues; 2) to understand the dimensions of community dynamics that operate in all communities; 3) it allowed students to act in roles that they might never again hold; and 4) it allowed students to have a comperative experience that helped them to see what people can accomplish by working together. This latter dimension is essential since students must believe that they can have impact on their school if they are to expend the necessary effort in what are often very difficult circumstances.

For the volunteer community service work the students did housing rehabilitation and urban gardening at a Sweat Equity project called "Banana Kelly." Students worked there one day a week for four weeks. This Sweat Equity program was selected because it allowed students to visit a neighborhood that most of them would have regarded in fairly stereotypic ways (residents who don't care what their neighborhoods looks like, residents who are drug addicts, etc.) and because it showed students what people working together for a common purpose can accomplish against seemingly great odds. The experience was quite powerful for the students. All of them enjoyed their work enormously, and they achieved a real sense of accomplishment. They also developed an understanding of and respect for physical (as opposed to mental) labor.

Films played an effective role in the summer program by stirring the students' curiosity and provoking discussion. Teams used some of the same films during the school year in presentations to their peers with equal success. Films were always followed by discussion, sometimes led by students and sometimes by staff. Staff helped to direct the discussion (keeping the students on track) and to link parts of the discussion so that students would come to understand the inter-relations of experiences and perceptions.

Many of the students previous to the summer training program had had only the most limited exposure to the resources and neighborhoods of the city. As they had never travelled outside of their neighborhood, many of the students held stereotypes of what Manhattan, in particular, was like. In order to break through these stereotypes and to expose students to the cultural, educational and social richness of the city, many trips were taken. Students visited the Kennedy Child Study Center (a center for mentally retarded children) and then discussed their own prior conceptions and attitudes towards the mentally retarded. Students also visited the People's Fire House (a neighborhood center staffed by community activists), Fortune Society (a prison-reform group staffed mainly by ex-offenders), the Stock Exchange, the central Headquarters of the Board

of Education and many neighborhoods such as Little Italy, Chinatown, Greenwich Village, Central Park, Harlem, East Harlem, the Lower East Side and others. In each neighborhood someone acquainted with the community received the students and led them on their tour.

One of the most interesting and important visits the students made was to the New York Public Library, where students went in search of their roots. Some students reported having learned about their genealogy and the story of their family's immigration for the first time. This visit was the beginning of an investigation of the students' Ethnic Heritage which culminated with a presentation by each school team at the end of the summer program.

Several speakers visited the Encampment during the summer. They brought with them expertise in certain areas: Mark Weiss from the central headquarters of the Board of Education led a discussion on group dynamics. This helped students and staff to become more aware of the issues underlying group interaction. Monsignor Robert J. Fox presented several films on ethics and the responsibility of young people, and led several discussions which were well received. The Center for Puerto Rican Studies of the City University of New York sent a young historian, Carlos Sanabria, to deliver an illustrated talk (using slides) on the history of Puerto Ricans and the dynamics of their migration to the United States. A history teacher at Park East (alternative) High School spoke about the history of African people and Black Americans; and a staff person from the International Encampment talked about education and its relationship to various social institutions, such as the family, and work. A member of the summer training program staff talked about the history of the Jews in the United States and the Holocaust; and the Project Director for the summer training program arranged for a group of musicians to visit the Encampment and present the music of many different cultures. During this musical presentation instruments from many different countries were played.

Finally, all students were required to participate in a workshop (small study group) on a selected topic, such as Education, Cultural Heritage, Law and Government. In these workshops students engaged in discussions, reading, writing, trips and library research (or community based research). One workshop, concerned with Cultural Heritage, prepared questionnaires to be used during the year-round project for interviewing community residents in different ethnic neighborhoods. The questionnaires sought information on the cultural heritage of each group: how it is different or similar to others, patterns of migration, and cultural changes due to emigration.

One of the most interesting (but natural) phenomena that occurred during the summer was the formation of "cliques" among the students. These cliques usually occurred according to race, but sometimes according to sex. The students themselves were the first to confront the appearance of cliques and to attempt to deal with it. Simulations and role playing conducted by the staff helped students to confront the causes of the formation of cliques, and by the end of the summer students were no longer forming friendships based solely on race, and/or ethnic background.

The comments of many of the students who participated in last summer's training program are included in the appendix and indicate the extent to which

this kind of program can be a powerful experience in a young person's life. Also included in the Appendix is the schedule of activities and a list of the trips, guest speakers, and films utilized.

MONTHLY SUNDAY MEETINGS:

Meetings were held on Sunday a month from 10 AM to 4 PM for all team members and Coordinators at the Ethical Culture Building, near Lincoln Center in New York City. Staff from the summer training program also attended these meetings. As they know the students well and are familiar with the goals of the project and its training methods, their participation was very important.

At the Sunday meetings students had the opportunity to meet with the other team members to share experiences, examine what had been accomplished by each team, plan new activities for the future, and further their leadership and human relations abilities through additional training. The students saw films, listened to guest speakers, took part in simulation games, took trips to museums and presented the findings of their research in the area of Ethnic Heritage.

One of the trips students took was to a museum to look at an exhibition of paintings on Women. During this trip students were given an introduction to art history, what to look for, how to interpret what they see, and what the relationship is between art and society. A questionnaire that students were given prior to departure to the museum helped them focus on certain aspects of art, and thereby, helped orient them to the exhibit. The questionnaire also presented some elementary facts that they would need in order to interpret what they saw, such as, Latin terms, a background in mythology, and a brief sketch on each artist represented in the exhibit.

After viewing the exhibit, the students returned to the Ethical Culture Building and met for several hours to discuss what they had just seen. During this discussion the students exchanged ideas about artistic style and content and interpretation of art. As a result of the trip teams of students exchanged ideas about artistic style and content and interpretation of art. Also, the teams of students at two high schools created a collage called "Images of Women Through Time." The collage depicted women from different cultures, in different roles, dress and activities. Another collage on "Brotherhood" was assembled at two other high schools.

The trip to the museum helped students to learn to see beyond what is immediately apparent, and also to interpret what they see. Many young people take what is given as true and complete and do not know how to grasp the essence of a concept or an experience. Art is a useful medium to teach students to be critical evaluators and this attitude does carry over into other areas. It is a particularly useful way for students to learn to interpret what they see, and make sense out of seemingless senseless experiences (like racial prejudice).

The simulation games that were used during the Sunday meetings proved to be very successful in developing students' human relations and leadership abilities. Through games they gained an awareness of racial differences and learned to find creative solutions to conflicts.

Besides allowing students to meet with each other, exchange experiences, frustrations, problems and successes, the Sunday meetings were a key opportunity to interact naturally across racial, ethnic and religious lines. As the students themselves pointed out this interaction was not possible in their schools, but they all learned that under different circumstances inter-racial relationships and friendships are truly possible. It reminded students of the job that remained to be done. The students found the meetings to be so important that more have been planned (at the students' suggestion).

WEEKEND TRAINING SESSIONS.

As was pointed out previously, new students, who had not participated in the summer training program were added to the teams during the year. Two additional weekend training sessions were held in upstate New York primarily for their benefit, but also to provide additional training for all team members.

The weekend sessions, in which all team members (and Coordinators) participated were residential in order to encourage students to interact across racial, ethnic and religious lines. During the weekends simulations were conducted, films were shown, discussions held, and social activities planned that would involve all students in new and different experiences. The weekend training sessions were indispensable to the project, because many new students had not attended the summer program and therefore lacked the training necessary to function effectively. A gap between the "old and the "new" students had developed which needed to be bridged. When this separation occurred between these two groups, the "new" students felt alienated and left out. As a matter of fact, during the first weekend training session this separation turned into outright confrontation between the two groups. The summer students had developed a commaraderie that the"newer" students did not have; and in addition, many of the summer students felt "superior" (better trained and prepared) than the "newer" students. The "newer" students felt left out of many discussions that were dominated by the "older" students who often made references to things that only they had shared.

The students themselves resolved these difficulties. A group of "older" and a group of "newer" students collectively decided that they needed to confront this issue together in order to resolve it. They called for a meeting after one of the evening activities and began a student-led discussion. The staff listened in on the discussion but did not participate, since this was not necessary. After about one and a half hours of discussion the students were able to successfully resolve their differences.

Simulation games were used during the weekend training programs to great success. In addition, some readings were given in conflict resolution. In order to make these readings "relevant" to the student's school situations (and not seem distant and unreal) a conflict between two students was staged during the second weekend. Two of the students, one "new" and one "old," and both black (so as not to overlay discussion of conflict resolution techniques with issues related to race) volunteered to stage a misunderstanding followed by threats of physical violence. When this conflict took place some of the students intervened to separate the students. This apparent conflict went on through dinner, and at the end of dinner the other students asked them to try and resolve their differences. In the course of this resolution the students

were told that the disagreement had been staged and they then were asked to analyze their reactions. The students discussed the dynamics of conflict and of the "interventionists" and the feelings that the conflict aroused. Students then read an essay on conflict resolution and were asked to apply the reading to the conflict they had just witnessed and tried to resolve. This made their reading highly "relevant" and personal, and hence, more powerful.

Films were used during the weekend training programs as a way to help the students discover their hidden prejudices and stereotypes. One film was "Common Fallacies About Group Differences" that dealt with the issue of pigmentation and racial differences and presented much needed information previously unavailable to students. Another highly sucessful film that was shown was "A Minor Alteration" which was about a racial conflict between two girls at a Boston High School. These films were so well received that students decided to use them in presentations to other students in their schools and at feeder schools which some of the teams visited.

Recreational activities were organized so as to involve all students as well as staff. In the evening group-singing of songs from various cultural backgrounds, as well as dancing occurred. The weekend program developed group cohesiveness and systems of mutual support that are so necessary when functioning in tense environments and with difficult issues.

As a result of our experiences training students during these past 34 years, and particularly during the prior funded year's project we concluded that as useful and productive as the weekend training programs were, they are far too short to deal with the kinds of deep issues that are related to prejudice and racism. The four week summer program, on the other hand, is far more organic and developmental allowing students an opportunity to explore their own feelings in some depth and in a variety of circumstances (workshops, clean-up activities, residential aspects, social activities, etc.). Many issues related to human relationships cannot be hurried and need time to develop and evolve. Young people's thinking also needs time to develop and evolve, and it is unfair to expect young people to change overnight or to acquire human relations abilities overnight. It is our belief, therefore, that extended training programs, such as the four week summer program are more suited to the issues that need to be dealt with in preparing young people for their roles as leaders in support of desegregation. It is important in this regard to remember that most students (and even student leaders) have the most limited exposure to other racial, ethnic, and religious groups. Their attitudes and behavior is quite often in-bred and stereotypical; sometimes unconsciously so. Breaking through these attitudes and behaviors requires an appropriate program as well as sensitive and experienced staff.

STAFF

For the summer program the Encampment attempted to recruit staff who had high academic qualifications (and thus an expertise in one of the workshop areas) as well as persons who had experience dealing with high school students from different backgrounds and who also had human relations and leadership training experience. Working with impressionable young people is a matter of tremendous responsibility and requires caring, understanding, sensitive and knowledgeable adults.

People considered for the summer staff were carefully screened by the Executive Director, the ESAA Project Director, members of the Encampment Board and the administrative staff. The summer staff attended a week of training sessions held at the site of the International Encampment during summer, 1978 at the Fieldston School in Riverdale, New York. The summer staff was ethnically diverse so as to reflect the diversity of the student body. Each staff person was responsible for preparing and conducting a workshop on a specific issue related to some aspect of school desegregation, while the ESAA Project Director was responsible for arranging the trips, guest speakers, films and obtaining the educational and recreational materials.

Two consultants were hired in the areas of crisis prevention/intervention, and group dynamics and racial awareness. Time sheets were kept for all employees and each staff member and students and staff kept a journal of their summer experiences. A secretary and a bookkeeper comprised the remainder of the summer staff. In addition, arrangements were made with a local clinic to receive emergency medical cases should that become necessary. Finally, a sickness and accident policy was obtained for all students, as well as an umbrella liability policy to cover all staff.

For the year-round program the Encampment hired a teacher at each school who had experience in the area of human relations and leadership training. Each Coordinator was responsible for meeting with his/her team a minimum of 17 hours a month. Team members met for a total of 20 hours a month (and received a stipend at minimum wage). Team members met at least three hours a month with Encampment staff persons. Coordinators were responsible for helping team members plan, organize and conduct all activities of the team and for helping students establish relationships with parents, community groups and school staff.

METHODS FOR TRAINING STAFF:

To prepare the summer staff for their roles and duties several structured games and simulations were used. Some of these simulations (altered to fit a different age group and purpose) were adapted from the simulation games used with the students. In addition, the summer staff visited with the staff and students of the International Encampment. There they sat in on staff meetings where problems and issues were discussed (often not dissimilar from those that would be encountered during the ESAA summer training program) and met with the encampers of the International Encampment. During these meetings with encampers they were able to gain an insight into the kinds of problems and difficulties students were encountering, as well as their feelings about the Encampment processes and program. Another facet of staff training was to discuss and clarify the goals and objectives of the summer training program, the ESAA program in general, the rules and regulations governing the summer training program and the purpose and functioning of each of the components of the summer program. Staff were also given an opportunity to become familiar with the site and the facilities in and around the area (clinics, banks, laundry, stores, park, recreational areas, etc.) Maps, schedules, and time sheets were distributed.

CHANGES IN STUDENTS:

One of the most rewarding experiences that one derives from working with students is to see the changes that occur. These changes range from improved understanding and awareness about race and ethnic differences to improved academic performance in school. It is important in this regard to remember that team members included informal leaders some of whom did not have a history of high academic achievement. The following descriptions might prove helpful in understanding and evaluating the full impact of the training program.

At the beginning of the summer several of the black students thought of themselves as white; they related only to Whites, regarded black people as inferior (in fairly stereotypic ways), and tried hard to be accepted by whites. The realization of their blackness during the summer made them feel shocked, confused and at first, disturbed. Some confided their anxieties to the staff and discovered that the staff was willing to help them as were many of the students, both black and white. One of the students, a female, shared her new discovery with her mother when she came up for a visit. All the mother had to say was - "Thank God that you finally came to realize who you are." A young Jewish boy at the summer program learned of his family's origins through his research and thereby developed a greater understanding and appreciation for his cultural heritage. One of the Hispanic students who passed for Italian in order to be accepted by students at his high school developed new found courage, respect for his heritage and an identity as a Hispanic as a result of his experiences during the summer. Another white female student admiteed her prejudices openly and stated that up to the day when she entered the Encampment she had had no contact with either Blacks or Hispanics and was afraid of entering a room where Blacks or Hispanics were gathered. During the Encampment she dealt with her feelings and became friends with Black and Hispanic encampers. It is important to remember that she had to share her room with a Black and a Hispanic girl, a situation that helped her deal with both groups.

Finally, some of the informal leaders who were having some academic difficulties in school experienced considerable improvement after their summer training program. They began to understand their teachers better and to get along with the other students. One of the students, who had a prior record of suspensions due to fighting in school, developed into a leader who intervened to stop fights among students on a number of occasions.

PROBLEMS IN SCHOOLS:

All of the teams experienced overwhelming support from the administrative staff and teachers, but in two schools some initial problems were encountered. In one of these schools the person originally designated as Coordinator withdrew at the last minute (at the start of the new school term) due to personal reasons. This placed a great burden on the Encampment staff and on the school administration to find a suitable replacement. At the begining of the school term a black Coordinator was selected who encountered a great deal of prejudice on the part of some of the students which inhibited his effectiveness. At another school the Coordinator confronted hostility and suspicion on the part of some community residents, and also resistance from some of the students. Recruiting additional team members proved to be something of a problem

until the initial suspicion and hostility was overcome.

ACTIVITIES CARRIED OUT BY ESAA STUDENTS AT THE HIGH SCHOOLS:

The Encampment's ESAA Human Relations Project is designed to create informed, aware, and dedicated teams of students committed to reducing and eliminating minority group isolation and inter-group conflict in their high schools and to making integrated education a success. The 1978 summer Encampment, the Sunday monthly meetings and two mini-Encampments held during the weekends of November 3-5 and November 17-19 cultivated participants' leadership and human relations abilities. Since the program's initiation, the teams have been exploring new ways in which their skills could best be applied in their high schools. If given proper support, encouragement and guidance students are capable of designing and carrying-out projects that will facilitate integration and improve student inter-group relations. The following are examples of the projects in which the ESAA teams, at each of the nine high schools have been engaged.

JOHN ADAMS HIGH SCHOOL:

At John Adams, the students met with Mr. Devine, a member of the PTA, who is also a member of the Encampment's ESAA Advisory Committee, to discuss ways for youngsters to become involved in the Parent's Association. In addition team members mediated a racial conflict that developed among the Cheerleaders, a newly organized and integrated group.

The team created an attractive display in a prominent spot in the school. The display included photos of the summer Encampment and headings and poems written by the students on the themes, "Accept Me As I Am," "Let's Be Friends," and "Brotherhood Means Respect." Team members also wrote articles for the December issues of three different newspapers. Their first article, "Learning to Live Together in Society," was published in The Campus, LXXXVIII, 1.

At John Adams students also did an informal survey, interviewing seniors from various ethnic groups, to find out why they had not attended the prom. Team members spoke with the Student Government about encouraging students from minority groups to attend the prom as the previous year no minority students had attended. Team members also discussed the problem with the school's Consultative Council, which is made up of parents, teachers and students. Students tallied the responses and submitted the results with recommendations to the Principal and the Coordinator of Student Affairs. One of their suggestions was to pass out flyers so that all students would know who the Disc Jockey would be and the type of music that would be played.

Encampment students worked hard to organize a fully-integrated school dance by spreading and publicizing the dance to all students and personally asking individual students to attend. In a letter, the Principal at Adams thanked the Encampment students and their Coordinator for the "first truly integrated dance" at the school.

In an evening presentation to the Parents Association made by Encampment students they spoke about the summer Encampment program, the weekend trips, and

their school activities. They also told of the help the Encampment had given to an Hispanic student at Adams who had school problems. The student himself spoke about his problems and his experience with the Encampment.

A detective from the 106th Precinct gave students names of places in the community where they could volunteer their time in an integrated setting. The boys went to the South Queens Boys Club where they began counseling young boys and participated in sports activities after school and on some weekends.

Encampment students met with students from Lane High School and the Panel of Americans to share feelings about themselves, their schools and things they have been doing to ease racial tensions.

The ESAA students set up a Rumor Control Unit to inform the student body of the facts of any fight or incident. This has helped disperse rumors and avoid consequent anxieties.

Encampment students participated in a Human Relations Class at Adams where they did structured excercises followed by discussions. In the class they showed a film called "Common Fallacies About Group Differences", on stereotypes which was followed by an interesting discussion lead by the students. The team also organized an integrated roller skating trip.

In addition to these activities, Encampment students went to the John Adams Annex to lead discussions on improving intergroup relations and easing the tensions and anxieties of students who will be attending the main building at Adams, in September, 1979. Each Encampment student was trained to run a group on his own. They also continued this activity by conducting orientation programs at Junior High School 226, a feeder school, during the month of March . The program consisted mainly of games and discussions about stereotyping and race-relations. The Orientation also provided information about activities, clubs, and other opportunities available to students at Adams High School. The ESAA team acted as ushers for a Queens Borough Principals' meeting held at John Adams High School where they escorted and welcomed all of the principals who attended the meeting.

CLEVELAND HIGH SCHOOL:

At Cleveland High School team members created displays for three bulletin boards located on the first and second floors, and in the Coordinator's office. The students wrote reports about Aspira and the Afro-American Club which were framed and placed on the bulletin boards.

Team members met with clubs and other school organizations to find out which ones were not yet integrated. They then worked to integrate them by recruiting students to join these clubs. Students also developed a tutoring program for out-of-zone students in which the team members and eight newly-selected volunteers participated. On March 28, the team met at the Principal's office with staff from the Encampment and the Consultative Council. It was agreed that the team would lead an orientation program for incoming 9th and 10th graders. In addition, two encampers were to become members of the Consultative Council. The team also became involved in the Peer Group under the leadership of Mr. Zambrota. This work involved peer-group tutoring. Team members also made a presentation to the PTA to try to enlist their support and help.

The group also developed projects for a Language Fair, as a way to present the heritage of many cultural groups to students of the school. This fair was held on May 10th. Finally, an article written by Myrna Gonzalez entitled "Encampment for Citizenship Leads Youth," was published in The Herald, a publication of Grover Cleveland on April 6, 1979.

LAFAYETTE HIGH SCHOOL:

At Lafayette High School students from the Encampment participated with member status, on Junior High School 281's Community Council. This school is one of Lafayette's feeder junior highs which had experienced some racial tensions throughout the year. The Community Council's main purpose was to explore the nature of such tensions and find ways in which the two schools might work together to establish better race relations both within and between their respective constituencies.

Team members presented the Encampment's ideas, philosophy and program to the Lafayette High School Consultative Council, which is composed of parents, faculty, students and administrative personnel. They discussed integrating extracurricular activities at the high school. Two Black team members were selected to participate as regular members of the Spark Program which has been predominantly White for the last four or five years. Another team member worked as Educational and Public Relations Assistant with Mr. Spadacini, Coordinator of the integrated Night Center. Finally, all team members participated in the Lafayette Fellowship Human Relations Program which is composed of student leaders. The program's purpose is to initiate positive actions to ease racial tensions. In times of crisis the ESAA team also functioned as a Rumor Clinic.

At Lafayette the Encampment students began collecting recipes from students to develop an Ethnic Cookbook, which they plan to finish during the next school term. The cookbook will reflect Lafayette's major ethnic groups. Students used the history classes to discuss their plans for the cookbook and to get recipes from students.

Lafayette's Coordinator met with faculty members to plan a student conference on racial problems in extracurricular activities to be held the last month of 1979. Due to racial tensions in the school, prior to the vacation, the conference's date was changed and took place on April 29.

The Lafayette Fellowship - an interracial human relations program in which Encampment members were all active participants, met weekly for discussions to create awareness of and tolerance for racial and ethnic differences. The team members and their Coordinator engaged continuously in crisis intervention activities. Through intervention techniques many of the racial problems mentioned before were resolved successfully. One team member represented Lafayette high school on a WABC radio program.

The month of February saw the new Lafayette High School Crisis Council at work. This group made up of faculty and students from a variety of activities met once a week for an eight week period for the purpose of conflict resolution. The overall theme of the meetings was how to better understand the differences that exist among groups, After the eight weeks were over, the group met with the Principal on a monthly basis to inform him of tensions and problems in the school. The Crisis Council was taped for WNYC on March 28 and the tape was used for purposes of teacher-training in NYC schools.

Members of the ESAA team published their first newsletter which was printed at Lafayette's Graphic Arts Shop, under the supervision of Mr. Kalin. The students also helped in the orientation of new students who were experiencing adjustment difficulties. Encampment members were involved in the planning and implementation of Lafayette's first integrated talent show which took place on March 15.

During the same month, thanks to the intervention of a member of the ESAA team a potentially dangerous racial situation was averted. The Encampment student contacted the proper authorities and helped set up a meeting involving the conflicting students, thus avoiding a fight. In addition to this, after the weekend shooting and killing of a Lafayette High School Hispanic student, the Encampment Coordinator intervened to ease tensions by contacting and aiding friends of the slain student.

FRANKLIN D. ROOSEVELT HIGH SCHOOL:

At Franklin D. Roosevelt students prepared and maintained a Student Activities Bulletin Board. One section had displays about SING; another was set up for notices sent by other clubs, teams and activities; the third showed a calendar of events.

Team members helped to expand and update the Orientation Folder for freshmen. A recruitment drive for clubs, teams and activities, held on November 8 and 9, was the responsibility of the Encampment team members working with the Leadership Class at FDR. In times of crisis the Encampment students functioned as a Crisis Intervention Group. During November the team published a Newsletter describing the Encampment's goals and activities.

Encampment students updated the Students Activities Bulletin Board and added a calendar which contained valuable student information for each month. Although the faculty at FDR receives a weekly and monthly calendar, the students do not. This was the first time long-range student information was being disseminated in this fashion.

The ESAA students helped to plan and implement FDR's Open House where parents and students were invited from the several feeder schools to a "Show and Tell" presentation about FDR. The students acted as guides for the tours as well as resource people answering individual questions about FDR. Many of the students stayed after orientation to help out in FDR's annual Flea Market.

The Encampment team was also active in recruiting for SING with special emphasis on minority students. The policy change suggested by the team and the Coordinator to eliminate night rehearsals, was very successful in encouraging minority students to stay for SING rehearsals.

Students helped disseminate "Encampment" by writing an article for the school newspaper and by speaking and giving out information at December's Consultative Council Meeting. Shortly afterwards they published their second newsletter.

During the month of December a "Crisis Intervention Team" was formed together with the Coordinator's Leadership Class. Students also helped recruit other students for an "Encampment and Human Relations Club".

Students held a meeting involving the various ethnic clubs at FDR, along with the Encampment group, Peer and Leadership groups, on how to improve race relations at FDR. This was the first time this type of meeting ever took place at FDR.

On December 12, the team met with students from Lafayette High School and New Utrecht High School. This was also the first time that such a joint meeting had taken place. The teams from the three high schools pooled their knowledge in order to solve common problems.

Franklin D. Roosevelt High School's ESAA teamorganized a volunteer service program. This program was designed for students who were interested in doing volunteer work in community services. It provided EFC students with valuable experience in placement and recruiting techniques. The Chairperson of the Social Studies Department, Mr. Leventhal, allowed the EFC students to visit 87 Social Studies classes to publicize their new volunteer program and answer questions.

The students also formed FDR's first Nutritional Advisory Council under the guidance of a dietician to improve the quality and variety of food served in the cafeteria to students and teachers. They started a "suggestion box" and helped in the planning of various ethnic heritage celebrations at FDR. The team also acted as escorts to guide new adult students of the Adult Education Center to the rooms and answer their questions. Encampers organized a Dancethon to raise money for bullet proof vests for the 66th precinct.

Two team members were involved in the play "Guys and Dolls" being presented at the school. This was the first time that an integrated group of students, teachers, and community people performed at FDR.

FRANKLIN K. LANE HIGH SCHOOL:

At Franklin K. Lane the ESAA students were participants in the school's Consultative Council which met once a month. The Consultative Council planned two freshmen assembly programs and for the preparation of a monthly information sheet to announce future events. Teams members participated in the weekly Student Govenment meetings and joined SING to help make it an intergrated theatrical event. The Team was also part of a Leadership Class composed of students from various teams, clubs, groups, and gangs who were working to better interpersonal relations at Lane. Also the Team planned and painted two large murals in the main lobby of the school, one of which was on "Brotherhood." Two large display cases in the high school were also utilized for presentations on intergroup relations.

At Lane High School students wrote a play entitled "Stereotypes!" When the play was presented at one of the Sunday Encampment meetings to the rest of the Encampment participants, it lead to lively discussions among the students and to a better understanding of the mechanisms that operate in stereotyping. The encampment team at Lane played an instrumental part in helping bring together one hundred students of various ethnicities to SING.

Traditionally SING had been a largely "white" extracurricular activity. With the help of Encampment students SING was for the first time able to draw a substantial number of minority students. A videotape was made of the SING presentation and it was shown to members of the ESAA Advisory Committee Meeting on April 5th. At this meeting, students of the Encampment program explained their activities to the Advisory Committee, parents, and guests. Later, the Coordinator took everyone on a tour of the school, during which parents, students and guests saw display-cases on "Brotherhood" and "Women," saw signs painted in the cafeteria and one of the murals that the students had painted. The mural depicted Black, White, and Hispanic students together. EFC students also helped organize a fully integrated dance, participated in the Junior Club, and helped organize a Carnival with students, teachers and persons from the neighboring community.

Students of EFC also became regular members of the student government and the Consultative Council, and were instrumental in the success of United Lanites Week, a five-day celebration that included singing, a beauty and a talent contest, held at the end of May.

LEHMAN HIGH SCHOOL:

At Lehman High School team members organized and conducted a Computer Dance. It was the first integrated dance to be held in Lehman High School and was a complete success. Also during the month of November team members selected new candidates for the Encampment. Notices explaining the Encampment program were sent to freshmen and sophomores and more than fifty students responded. After interviewing them, the team members selected four new students.

At Lehman, students from the Encampment and the Coordinator received a grant from the Board of Directors of the National Self Government Committee for an Intercultural Ethnic Fair. The proposal was written and submitted by the Encampment students with the Coordinator's help. Students spent considerable time writing letters, to cultural groups, embassies, ethnic societies, museums, and organizations for ethnic advancement to solicit their involvement in the fair. EFC Students contacted advisors and teachers within the high school, planned posters, drew pictures and wrote proverbs for the bulletin board directed to further publicize the event. An internal struggle that developed within the high school around the departure of the Acting Principal and the election of a new one,drew attention away from the students' fair. This left students with little staff support and the fair had to be postponed for several months. Students received posters, artifacts and material from the organizations they had contacted and they began preparing an exhibit. Although the exhibit was postponed students learned a lot about other cultures and some of the material received was later on used in a presentation to peer groups at the Encampment on a Sunday meeting.

MADISON HIGH SCHOOL:

At Madison High School team members published a Teams' Newsletter and formed a Public Relations Club. They also met with other formal and informal

student leaders to do structured excercises on stereotyping, value clarification and attitudes, in order to help break down negative feelings. Team members also held an Assembly program in the Spring using psychodrama, role reversal and skits written by the EFC students.

At Madison, the team worked on three multi-media filmstrip shows, one to be used to recruit new students from Junior High Schools, one for orientation of new students prior to the first day of school, and one for orientation of new students after the third week in school.

Students continued coordination of an anti-litter campaign by Madison students started on September to improve the community. Others included in the project were the Council on the Environment, Brooklyn College, radio station 99X FM, and several community agencies.

The team also worked on the Knightly News (the school newspaper) which is published on a monthly basis.

Encampment students helped organize the Madison Carnival scheduled for June 5th. Students worked on booths, entertainment and donations, as well as publicity. ESAA students also received training from the High School Volunteer Program, with the intention of learning recruitment procedures.

ESSA team members met regularly with the Crisis Council to promote better understanding among all the different ethnic groups, and held monthly meetings with the Principal to discuss the students' viewpoints on human relations.

Two of Madison's ESAA team members were selected to represent New York City high schools overseas: one in Greece and the other in a Latin American country during the summer of 1979.

The Crisis Council in which Encampment students participated, met several times throughout the school year with the purpose of engendering better feelings among the different ethnic groups by helping break down stereotypes and by using value clarification exercises. Out of the Crisis Council developed a credit course entitled "Life Skills." The course dealt with such topics as stereotypes, value systems and human behavior. The course was especially designed for the "formal and informal" leaders in the school so that they could develop a better understanding of human behavior and thereby have a direct impact on the entire student body. The Public Relations side of the team worked on the monthly school newsletter.

The team succeeded in getting assistance from the Bureau of Audio Visual Instruction at the Board of Education, and help from the Fashion Institute of Technology to help prepare film strips to be used for orientation of new students. Orientation for two hundred students from different ethnic backgrounds was successfully held with help from the Encampment students.

Students also organized a school information answering service for parents and student to disseminate dates and places of school weekly events. During the month of June students held a Faculty Student Volley Ball Game and the Spring Carnival. Both were well attended, fully integrated events. The Organization of the game and of the Carnival put EFC students in contact with other leaders from various clubs and organizations in the school and broke down barriers in communication among students and among leaders from different

ethnic groups. It also helped reinforce the school spirit.

NEW UTRECHT HIGH SCHOOL:

At New Utrecht High School the students created an Encampment poster with photographs depicting diverse ethnic groups in work and at play. The collage was posted under a glass case outside the Principal's office. Also, the ESAA team joined with the Business Education Honor Society in a Christman Toy Drive for needy children in the community. For the toy drive students collected and cleaned old toys, repaired them and raised money for new ones. Toys were then prepared and packed for delivery to Maimonides Hospital and the Hebrew Academy for Special Children. On December 21, the Encampment students went together with the Business Education Honor Society students and a student in Santa Claus attire to deliver the toys to the hospital and the Academy. Then, on December 22, toys were delivered for Chanukah to a school for severely retarded children. These events put the ESAA team in contact with leaders and members of various ethnic communities and with children from different ethnic groups and religious beliefs. As a result, better communications developed between the ESAA students and the neighboring community.

The ESAA students of New Utrecht met with the Consultative Council to discuss their goals for the remainder of the year. They were able to impress upon the administration, parents, and student leaders the need for a Human Relations Club and a Rumor Clinic. For the school newsletter the team wrote articles about the Encampment, about the toy drive, and a column about various ethnic foods.

Their most important project was to hold a fully integrated Dance-A-Thon. The Dance-A-Thon was organized by EFC students in conjunction with the G.O. Cabinet and other groups within the school and from the community. The Muscular Distrophy Association was the recipient of the $15,500 donation pledges collected through the Dance-A-Thon. Students received letters of appreciation from the Director of the Muscular Distrophy Association for their commendable work. The Dance-A-Thon was not only economically successful but it was the first fully integrated event ever held at the school. It received the support of the entire school community and it put the ESAA students in positive contact with other high school leaders, school administration, high school staff and community leaders. This highly publicized event brought all ethnic groups together for a common worthy cause. Local papers printed articles and many photographs of the Dance-A-Thon.

VAN BUREN HIGH SCHOOL:

At Van Buren High School students organized and ran an integrated school dance. Of the 300 students who attended approximately half were Black and half were White.

Students also helped the freshman and sophomore classes produce an integrated show called SING, which had never before been fully integrated. Due to the team's efforts many Black students, including several team members, joined SING.

Throughout the year team members wrote accounts of the Encampment's activities for the school newspaper, prepared bulletin boards, and worked at orienting the new members of their Team.

The Encampment team at Van Buren was involved in organizing and preparing an ethnic Foods Day in the student cafeteria. Each ethnic group represented in the school brought a sample of its native food for the students to try. This was a good opportunity for the Encampment team to meet the student body and tell them about the program.

Team members became involved in a Black Awareness and an Aspira Club, and worked on developing a Spanish cultural club in the high school. They also attended meetings with the cheerleaders and the Booster Squad to help them find ways to become integrated.

The Aspira Club organized at Van Buren by the Encampment students became a very active group in the school. As a result, more Spanish youngsters have been involved in school activities this year. Also, relations among students have improved considerably.

ESAA students attended an all day national conference of Christians and Jews (NCCJ). It helped students learn about similarities and differences among Christians and Jews and to gain respect for their values and beliefs. The team worked on an integrated school production of "Guys and Dolls." They also worked to organize two fully integrated school dances, a fashion show that was held on April 27, a Broadway Showcase school theater production, and a Junior Dance. They also wrote articles for the BEE Line, the school newspaper and wrote a story for the yearbook about the Encampment.

ESAA students worked on an Encampment newscast that was presented to Social Studies classes, and met regularly throughout the year with such school organizations as Aspira, Friendly Alternative, and the Black Awareness Club to formulate common goals. They also helped to ease and clarify some confrontations that took place on school grounds.

WORKING IN THE SCHOOL COMMUNITY

The Encampment's ESAA program has developed an extensive community outreach program. In conducting this outreach program the Encampment first identifies key community organizations in areas around each of the nine high schools such as Community planning boards, ethnic organizations, and councils. Second, the Encampment contacts these key organizations by mail, telephone, and by personal visits in order to introduce the ESAA program, share ideas, obtain contacts, develop personal relations and set up lines of communication. Finally, the Encampment follows up with letters, phone calls, and personal visits by the students from the ESAA program themselves, instead of the administrative body of the Encampment. It has been very effective to have a group of six to eight students from different ethnic backgrounds explaining the program to a group of adults.

One of the objectives of the Encampment, in terms of contacting the communities, is to reach key organizations and individuals in the districts of the schools. These are district nine and ten in the Bronx, five and and fifteen in Brooklyn, and ten in Queens. The Encampment's specific goal is to set up lines of communications to these organizations, establish a working relationship with them, and develop a community organization profile.

We have found it useful to prepare a complete package that presents the program, its goals and objectives to the communities. A video tape and photographs of the summer program were used at a Parents' Open House. Slides of student discussions, workshops and of various social activities form part of a visual presentation of the ESAA program used for community groups. In addition ESAA students have given presentations and have taken part in interview programs at local radio stations.

One of the most important things one must do when working with communities is to be well prepared in advance of a visit to a community board, council, or to an organization. Materials explaining the program's goals and activities should be sent in advance of a visit or handed-out to each community member at the time of the meeting. Introductory words, goals to be accomplished, and closing remarks ought to be thought-out in advance. Words should be carefully selected. For instance, at one community meeting some community members became angry when it was asserted that their community had "problems." Another community member got very defensive when the phrase "racial hostility," was used. The words "brotherhood," "group understanding," and "racial harmony," were well received, and at the next meeting community groups were very helpful.

It is also important to know the community and its attitudes in advance. One should know the people who have the power to help and each person should be approached with an understanding of their postion. Members of a community board usually know each other well and have an unofficial grape vine which can be utilized.

A Coordinator that knows the community surrounding the school can be of great help. Through key community contacts one can find out where the most important community meetings are being held and the time and place of these meetings. At these meetings personal appearance plus assertiveness are likely to make great impact, since the eyes of the community are focused on one person, the speaker. The time at which one is given the floor to speak is equally important. For instance, the Encampment's Assistant Project Director was invited to sit in on a closed board meeting at the East New York Mental Health Clinic. At the meeting the board discussed internal business for an extended period of time. An inexperienced person could have visibly shown impatience or worse, broken in on the conversation so as to speed up the presentation and go home. The effective course of action was to listen carefully and enjoy the meeting. In the course of the conversation important and useful matters were mentioned that later on proved relevant to the program.

After meeting with these organizations it is of the utmost importance to follow up and contact them after an appropriate time has passed. At this time one can double check to see if any of the requests have been carried out, if there were any responses to the program, or if there were any questions unanswered. Community boards, councils or organizations should immediately receive a note or letter of thanks for having allowed a representative from the ESAA program to participate at their meeting. It is also important to keep

the community board or their representatives informed about what the program is doing. Follow-up is important because most organizations are very busy and sometimes forget occasional visitors.

Each community has its distinct and unique features. That is why it is vital to make a complete analysis of the communities with which the program plans to work. This can be accomplished by previous research at a public library and by talking with key individuals and community groups representing different ethnic backgrounds. Based on this research one can establish a community profile, the methods to be used when approaching a particular community, and determine the ways in which one can support and communicate with the community. It is also of importance to work and share ideas with similar projects and organizations. For instance, students from the ESAA program have met with the Mayor's Inter-group Relations Council, and with representatives of the Office of Intergroup Relations at the New York City Board of Education and other organizations with similar goals.

PARENTAL INPUT

At the beginning of the school year, students, ESAA Coordinators and Encampment staff were very concerned about the low level of parental and community involvement in the project. To attempt to deal with this problem is was decided to hold the ESAA Advisory Committee Meetings once a month, in rotation, at each of the nine high schools. This made it easier for parents and community people to attend and participate in the meetings. In addition, a presentation to acquaint the parents of student/participants, the school personnel and community persons with the goals and activities of the program, was prepared by the Encampment as an Open House. The Open House was very successful. The Encampment students made a presentation for their parents, principals, and distinguished representatives of various community organizations and schools. More than one hundred persons attended the event. Some students were in charge of receiving parents and acted as Italian and Spanish narrators while others were in charge of the coffee table. Two students from each high school formed a panel that discussed various aspects of the Encampment's activities and projects. The presentation was followed by a question and answer period, and afterwards the Encampment students showed a film called "A Minor Altercation." The film was followed by a lively and enthusiastic discussion in which everybody participated.

In order to encourage more parental participation other than as an audience for what their children do, the Encampment has tried inviting parents to meetings calling them "Get Togethers", a phrase that is not associated with work but with a relaxing social hour. Since some parents are willing to open their homes for students to "get together," the Encampment will have some gatherings, in small groups at parents' homes in an attempt to involve them a bit more in the planning of future activities. At the Ethnic Heritage Presentation that ESAA students organized for their high school ESAA peers, parents were delighted at having an opportunity to send ethnic home-made food, posters and other materials related to their culture; other parents expressed their desire to be present at their son or daughter's Ethnic Heritage Presentation and they were thus invited to share the day.

It is not an easy task to get parents and communities involved in the program. For this reason the Assistant Project Director contacted community organizations, boards, and councils, and decided to bring the youngsters to them rather than inviting the community to the youngsters' meetings. The Mayor's Council on Intergroup Relations, at the Assistant's Project Director's request, invited youngsters from several high schools to speak at one of the Mayor's Council meetings. Although the students were shy and self-concious having to face the imposing surroundings and the eyes of the leaders of various communities, they overcame their shyness and explained in precise words what the Encampment meant to them, and what they have learned through the Encampment's program in matters of human relations and leadership. It was an impressive presentation. Another presentation to a Community Board in Brooklyn was scheduled at the Encampment's request and by a Community Board member who had seen some of the ESAA teams making presentations to peers at feeder schools.

Today, as in the past the Encampment has established a working relationship with numerous public and non-profit private agencies, organizations and institutions that are now working in support of the continuing efforts to desegregate New York City public high schools and improve inter-group relations among students. These working relationships have been of great importance to all these orgnaizations since they do not normally have an opportunity to work together on issues of common concern. Their involvement is important to the success of the project, as it provides an opportunity for a multi-faceted and broad-fronted attack on the problems associated with minority group isolation and inter-group conflict.

EVALUATION OF SUMMER TRAINING PROGRAM

An evaluation of an intensive live-in educational experience, like the Encampment, involves the analysis of a large number of complex issues. These issues can be grouped into two basic features of the summer experience:

(1) educational content and (2) group process. This section primarily concerns itself with group process and its impact on the encampers in terms of racial attitudes. Educational content has been described in the previous sections.

Before describing this summer's group process it would be useful to review some basic background data regarding the make-up of this summer's Encampment group. The average age of this year's encamper was 16.3 years. Age ranged from 15 to 18. Fifty-five percent of the encampers were male and forty-five percent female. Racially, whites were the major racial sub-group (42%) with blacks being the next largest contingent (39%). The remaining encampers were made up of small groups of Puerto Ricans and other Hispanics (19%).

One focus of the evaluation was the group process within the Encampment and what impact it had on the participants. Group process was measured two weeks into the Encampment through the use of the Moos Group Environment Scale (1974). This scale measures ten dimensions of group process: Cohesion - the extent of member's involvement and participation in the group; Leader Support - the amount of help, manifest concerns and friendship displayed by leaders to the members; Expressiveness - the extent to which freedom of action and expression

of feelings are encouraged; Independence - the extent to which the group tolerates and/or encourages independent action and expression in its members; Task Orientation - the degree of emphasis on practical, concrete, "down to earth" tasks, decision-making, or training; Self-Discovery - the extent to which the group tolerates and/or encourages members' revelation and discussion of personal details; Anger and Aggression - the extent to which the group tolerates and/or encourages open expression of negative feelings and inter-member disagreement; Order and Organization - the degree to which the activities of the group are formalized and structured (e.g. the degree of explicitness of group rules, norms and sanctions); Leader Control - the extent to which tasks of directing the group, making decisions, and enforcing rules are assigned to the leader; and Innovation - the extent to which the group tolerates and/or facilitates diversity and change in its own functions and activities. These dimensions of group process are thought to be relatvely stable dimensions of a group. It should be noted that all of the dimensions were rated by the encampers for the Encampment as a whole. The two dimensions rated as having the strongest impact on the Encampers overall were Leader Support and Cohesion, indicating that the students experienced these dimensions as the most salient in the Encampment experience. The lowest overall rating was given to the Leader Control dimension, indicating that students felt that they participated actively in leadership roles and that these responsibilities were not simply assigned to the staff members. No value judgements are implied by these findings. Group process must be analyzed with respect to the specific goals of the Encampment, and it is extremely difficult to make valid a priori judgments about the kind of atmosphere that is most conducive to positive value change. This point will be explored later with respect to racial attitudes. (see Table 1, page 36)

Group process was examined with respect to differences between racial groups as indicated in Table 1. While the salience of group process dimensions did differ between racial groups, only the expressiveness dimension was found to differ significantly. Thus, White students reported feeling somewhat more encouraged with respect to freedom of action and expression than did Black or Hispanic students. Two marginally significant differences between groups ($p < .10$) indicated that White and Hispanic students felt more involved in the program and perceived the program as more tolerant of change (Innovation) than did Black students.

The fact that White students felt more encouraged in terms of personal expression, and along with Hispanic students felt more involved does point to a somewhat different program experience than that of Black students. Whether this is a function of differential staff treatment (though no significant differences were found between groups on leader variables) or different levels of student appreciation and internalization is difficult to assess. Future evaluations can more closely focus on the potentially different experiences that students of different races have.

RACIAL ATTITUDES AND CHANGE

The key dependent variable examined in terms of the Encampment's impact was racial/ethnic bias or prejudice. This attitudinal variable was measured before and after the Encampment experience to see what, if any, change had taken place,

TABLE I

Overall and Racial Group Mean Breakdown
of Encampers Perceptions of Group Experience.
Rank Ordered by Overall Perceived Importance.

Overall Rank	Group Characteristics	White (N=13)		Black (N=12)		Hispanic (N=6)		Overall	
		$\bar{X}$	S.D.	$\bar{X}$	S.D.	$\bar{X}$	S.D.	$\bar{X}$	S.D.
1.	Leader Support	8.38	0.87	7.58	1.24	7.33	1.75	7.87	1.26
2.	Cohesion	7.92	1.26	6.25	1.91	7.50	2.81	7.19	1.97
3.	Task Orientation	7.15	1.21	6.67	1.07	7.17	1.47	6.96	1.19
4.	Independence	6.77	1.48	5.75	1.48	6.83	1.33	6.39	1.50
5.	Organization	6.00	1.68	6.58	1.68	6.00	0.89	5.23	1.54
6.	Expressiveness*	7.00	1.47	5.83	1.58	5.17	1.16	6.19	1.60
7.	Self-Discovery	6.54	1.85	5.83	1.69	6.00	1.26	6.16	1.68
8.	Innovation	6.46	1.81	5.00	2.37	7.00	1.41	6.00	2.10
9.	Anger & Aggression	5.77	2.20	4.42	1.73	5.83	2.13	5.26	2.06
10.	Leader Control	4.69	1.93	4.00	1.41	5.17	1.17	4.52	1.63

* Difference between racial groups significant at $p < .05$

presumably as a function of the Encampment (note: because there was no comparable control group with which to compare the encampers, the contention that the Encampment experience made any difference in racial or ethnic attitudes must remain, to some extent, an assumption. However, evidence linking group process with attitudinal change will lend substantial weight to this assertion). Racial attitudes were measured by a 36 item test modified by Jon F. Kerner from an instrument originally developed at Cornell University. Two dimensions of racial or ethnic bias are measured by this instrument: 1) positive racial prejudice and (2) negative racial prejudice. Racial or ethnic bias or prejudice is herewith defined as the irrationally held attitude that members of different racial or ethnic groups are positively or negatively valued simply because of membership in their racial or ethnic group. While negative bias or prejudice is more commonly thought of in terms of racism, the positive element to racial or ethnic bias was believed to be as real a phenomenon. However, the positive bias scale was dropped from the analysis because of poor internal consistency reliability. The racial or ethnic groups sampled in the items of the test include: American Indians, Jews, Blacks, Mexican-Americans, Oriental-Americans and Puerto Ricans. The context of the items is clearly an American one.

In terms of before and after program attitudes, no significant difference was found in terms of negative racial bias between racial groups.

TABLE 2

Mean Negative Racial Bias before and after Encampment by Racial group +

	Before			After		
	(N)	$\bar{X}_1$	S.D.	$\bar{X}_2$	S.O.	P
White	(12)	43.16	17.97	43.25	13.93	N.S.
Black	(12)	50.67	11.24	55.08	14.1	N.S.
Hispanic	(6)	51.80	10.71	56.40	12.97	N.S.
Total	(29)*	47.75	14.44	50.41	14.70	N.S.

+Scores range from 17 (Low bias) to 119 (highbias)

*While there were 33 students in the program only 29 completed both the before and after

As seen in table 2 no significant differences were found between before and after Negative Racial bias scores for the group as a whole, and within Racial Groups. Though no differences were found between Racial Groups and over time, an examination of the frequency distrubtions of the difference scores between before and after measurements revealed that while 58% of the white students had lower negative bias after the program, 58% of the black and 80% of the Hispanic Students had higher negative bias after the program. Because of the large variation in scores and the small sample size none of these differences can be considered statistically significant. They may, however, point to a differential experience in the summer program by different racial groups.

In analyzing the inpact of group process on change in racial attitudes, a multiple regression analysis was comed out with the after program racial attitude score as the dependent measure and the before program Racial Attitude Score as the first independent variable. Subsequently, the ten group process variables were conceptually organized into three independent varible sets and then entered into the regression equation.

The first set considered was that of the relationship dimensions (Cohesion, Leader Support and Expressiveness). In analyzing change in negative racial bias only one of these variables proved to be a significant predictor of change. Those that rated leader support as high tended to decrease their negative racial prejudice during the Encampment. This indicates that there was a significant contribution made by the staff in decreasing negetive racial bias in the group.

Turning to personal growth dimensions of group process (Independence, Task Orientation, Self-Discovery, and Anger and Agression) none of these varibles were significant products of change in racial altitudes. Finally with respect to system maintenance and system change dimensions (Order and Organization,

Leader Control and Innovation) only the Innovation variable was a significant predictor of change in negative racial bias. Those that rated the Encampment as being supportive of diversity and change in its own functions and activities tended to decrese their negative racial bias while at the Encampment.

Summing up, the overall impact of Group Process Varibles on changes in racial bias was reflected in the findings that students who perceived the staff as being supportive, concerned, and friendly and students who perceived and appreciated the diversity and change within the group's program operators tended to benefit the most in terms of reducing negative racial bias.

EVALUATION OF YEAR-ROUND PROGRAM

Four questionnaires were administered in June, 1978 to determine the relative success or failure of the ESAA program at the nine participating high schools. Two of these were completed by the Coordinators (teachers) at the schools, one by the Principals and the Coordinators, and one by the team members themselves.

The first questionnaire, which was administered to the Coordinators, was designed to determine if the participants in the program had successfully established themselves as integrated leadership teams with a commitment to reduce and eliminate minority group isolation by changing peer group social values and attitudes towards greater understanding and acceptance of persons from other ethnic groups. Each of the Coordinators expressed their belief that the team had established itself as a respectable leadership group in the school, and was working effectively towards accomplishing the project's goals. This questionnaire also affirmed that each team did reflect well the approximate racial and ethnic make-up of the student body at each school.

The second survey questionnaire was completed by both the Principals and Coordinators. It inquired whether the student teams had organized and conducted activities that involved parents, students, school personnel and community representatives in activities designed to reduce minority group isolation and inter-group conflict. From their responses, the Project Director determined that all teams had indeed organized and conducted such activities. At each school parents, students, school personnel and community representatives had been involved in the program.

The questionnaire completed by the team members was designed to determine if they believed they had significantly reduced minority group isolation and inter-group conflict. Their responses showed that 89% of the ESAA student participants felt that they had achieved this objective of the project.

The final questionnaire asked the Coordinators to judge whether their integrated leadership teams had been successful in significantly reducing minority group isolation and inter-group conflict. 100% of the Coordinators felt that the teams had achieved a positive impact on these difficult issues. While acknowledging that years of work will be necessary to eradicate conflict and isolation, all Coordinators stated that the ESAA teams had indeed made significant accomplishments in their work.

ADAPTATION

Our experiences working with high school students, administrators, teachers and community residents suggests the importance of the belief that the "school" (as an institution) does care about, and is involved with all of these disparate groups. With respect to students it is of critical importance that they believe that the building is "theirs"; that they can have an input, be listened to, and make an impact on the institution. If students believe this then they will tend to be invested in what occurs in the school, and be involved in trying to make the school a "better place." In order to achive this, students must not only believe that they can have an impact, they must have the necessary skills and be provided with the occasion for required action (that is, be aware of the need for action, and be encouraged to take action by authority figures), and most importantly they must have the opportunity for success.

Since it is our belief that schools exist to serve the needs of students, we attach great importance to the involvement of students in the life of the school. The definition of these needs cannot, however, occur in a vacuum and thus, the involvement of parents in the life of the school is critical. This generalization is directly applicable to the problems consequent to school desegregation.

Many of the attitudes and values that create problems in schools undergoing desegregation can be traced directly to neighborhood values and influences as well as family situations and peer groups. If changes in the attitudes and behavior of students is to be long term, then the environmental influences need to be altered. This is why the involvement of community residents and parents is so important in school desegregation projects.

This struggle to alter attitudes and behavior of students, parents, neighborhood residents as well as changing the school environment is frequently difficult. However, a broad attack as described is most likely to be successful. In this context it is important to provide students with a clearly defined area for action and the opportunity for success.

Furthermore, it is essential to encourage students to trust teachers and administrators with whom they must work so closely, to see the school building as a "haven" divorced in some respects from the external environment, and a "safe" envioronment where they can experiment and where in inablility to achieve previously defined goals is not regarded as failure.

Schools and school systems wishing to adopt the model presented in this manual need to take the foregoing into consideration. Generating an enthusiasm and commitment among students at the beginning of a school desegregation support project will prove difficult, if not impossible, should staff and administrators not create a conducive and supportive environment. It is in the initial stages that the most difficult and time-consuming work must be done. One strategy is to create specific tasks and ad hoc groupings of students, although this invokes the danger that this will involve only those usually active in the school. The goal must be to find ways to involve <u>informal</u> student leaders in the initial stages of the project.

In the Encampment's project the payment of a monthly stipend has served as an inducement to informal leaders. However, non-material rewards for short term projects might be successful. Another incentive might be the provision of long weekend training programs. Informal (and formal) leaders might see this as an opportunity to get away from an urban environment and have fun in the "country".

However, it is our firm belief that weekend training programs cannot substitute for training programs of longer duration. We found that the experience of living and sharing day by day for several weeks with persons of different backgrounds makes for profound and positive changes in the participants. Students become open and trustful of each other, and have the opportunity to test their leadership abilities in what they sense to be a 'safe' environment. Much of the learning that occurs during such a program falls into the areas of personal growth and group process skills, both of which develop organically and could not be achieved during weekends, even if they were held quite often.

A four-week summer program need not be expensive. The greatest costs incurred would be for food and lodging, both of which could be offset by local and federal government cooperation. The Summer Feeding Program for Children is a United States Department of Agriculture (USDA) program which reimburses camps and other summer program for meals served to minors. For lodging, local community or school buildings could be utilized at minimal cost. (The international Encampment was for many years held in a school building with rented bunk beds set up in the classrooms).

Once a group of student leaders (those young people to whom most students look to for direction) have undergone an extensive summer training program, the possibilities for positive change in the school environment are enormous. With the active and visible support of school authorities (administrators and teachers) these leaders could set, and enforce, the open and respectful tone essential to succesful racial integration of the schools.

Programs in the schools, such as films and presentations on stereotyping, racism, and ethnic histories, could be carried out by the trained teams both in large assembly programs and/or in individual classrooms. The participation of parents and other community members would add greater respectability to the program, and open up the possibility of attacking the more difficult obstacle of a community's hostility towards desegregation.

The support of school authorities for the actions of formal and informal student leaders assures at the least a limited success in affecting the attitudes and behaviors of the student body. Once the leaders have experienced that success, and have gained the self-confidence it would bestow, integrated activities in the neighboring community could be attempted. These could take the form of volunteer work at charitable institutions, presentations to community organizations, a neighborhood clean-up campaign, or door-to-door canvassing to survey the community's attitudes, to suggest a few possibilities, such activities should always be done in integrated teams in order to set forth the visible example.

The involvement of high school students and the high school as an institution in active community concerns can be achieved if student leaders can count on the encouragementand support of school authorities. An organized student body can be an incredibly effective tool in changing community opinion towards greater tolerance and understanding of peoples of diverse backgrounds. We suggest that a program, such as the one outlined in this manual, of training formal and informal student leaders to effectively organize students is one way of achieving harmonious desegregation, and the integration of the school into community life.

We would like to emphasize that our experience working in New York City schools has been very encouraging. Although the project met with a great deal of resistence, it has accomplished remarkable successes. We believe that certain aspects of our project are applicable to different settings where desegregation is taking place. Only the persons directly involved in the affected communities are capable of determining specifically what is applicable and what innovations would be necessary to make this type of program work. It is our hope that this section on Adaptation, and the manual in general will be of use in precisely this process.